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"ferent religious denominations and organisations, under their own officers, in " which their business may be transacted, the achievements presented and their " work for the future considered."

The purpose of inviting the different religious denominations to hold separate and independent congresses was to avoid the appearance of any attempt to induce them to surrender their distinctive characteristics and in this way to enable them to participate conscientiously in the great union congress which was called the World's Parliament of Religions. Of many of the addresses delivered by President Bonney during the World's Congress season, no record was preserved, but enough have been found to present quite fully the principles which governed the World's Congress work. The most important of these are the addresses of welcome to the religious denominational congresses, which have been collected to form the present work, published as a memorial of the events of the Columbian year. They show clearly the spirit by which the representatives of all the world's religions were induced to give their concurrence and aid to the work of the Parliament, and they also indicate the secret of the marvellous unanimity displayed on that occasion. The addresses contained in the volume are eighteen in number.

THE GOSPEL ACCORDING TO DARWIN. By *Dr. Woods Hutchinson*. Chicago: The Open Court Publishing Company. 1900. Pages, 241. Price, cloth, \$1.50 (6s.); paper, 50 cents (2s. 6d.).

Few more eloquent books treating of the ethical and religious significance of modern science have been written than *The Gospel According to Darwin*, by Woods Hutchinson. It is thoroughly imbued both with the spirit of science and with the spirit of true religion, and no one who has truth and sincerity at heart, whatever be his belief, can rise from its perusal without a distinct feeling of ethical and intellectual exaltation.

"It is in no sense the purpose of this little volume," says the author, "to furnish a system of ethical or religious thought, or the germ of a new religion, as perhaps its title might lead some to infer, least of all to enunciate truths which are original with, or peculiar to, its author. It is merely an attempt to get a bird's-eye view of a few of the influences affecting human hope and human happiness from the standpoint of that view of and attitude towards the universe which is best expressed by the term Darwinism.

"Its effort is to show that this attitude possesses a broad and secure basis for courage and happiness in the present and hope for the future. In other words, that its faith is as steadfast, its 'consolations' as great, and its spirit of worship as profound and as powerful as those of revealed religion. That the message of the gospel according to Darwin, is in truth 'good news,' 'glad tidings'; that the natural is as wonderful, as beautiful, as divine, as the supernatural.

"Far from destroying or antagonising the religious instinct, the spirit of worship, Darwinism broadens and quickens it. But while recognising its wonderful

value, and according it a high rank in the parliament of instincts, it absolutely declines to recognise it as perpetual dictator.

"Religion is but one of several great influences which make up human life and determine human conduct. Like any other instinct, indulged in the proper place, it is beneficent, ennobling in its results; but carried into spheres where it has no authority, it becomes injurious and degrading. Darwinism has no quarrel with religion, only with its excesses."

The titles of the chapters of the book are as follows: I. The Fifth Gospel; II. The Omnipotence of Good; III. The Holiness of Instinct; IV. The Beauty of Death; V. Life Eternal; VI. Love as a Factor in Evolution; VII. Courage the First Virtue; VIII. The Strength of Beauty; IX. The Benefits of Overpopulation; X. The Duty and Glory of Reproduction and Economics of Prostitution; XI. The Value of Pain; XII. *Lebenslust*. Many of these abound in passages of great vigor and beauty, notably Chapters IV., V., VI., VIII., XI., and XII.

GESCHICHTE DES UNENDLICHKEITSPROBLEMS IM ABENDLÄNDISCHEN DENKEN BIS KANT. By *Jonas Cohn, Dr. phil.* Leipsic: Verlag von Wilhelm Engelmann. 1896. Pages, 261. Price, 5 Marks.

Notice of the present work has been accidentally delayed. The problems involved in the notion of infinity are of the deepest interest to thinkers, and a presentation of the history of philosophical investigation in this direction will be a welcome addition to the library of all students. Dr. Cohn has set himself a twofold task. In the first place, he has sought to furnish by an analysis of the purely *historical* development of the problem, preliminary material for a thorough *theoretical* treatment of the same; in doing which he has endeavored to ascertain the permanent contributions which each of the more important philosophers has made to the investigation of the problem of infinity, and to trace their evident errors to their sources. And, in the second place, he has sought through an analysis of the motives which have played a part in this development and of the contrarieties and coincidences of thought which have here expressed themselves, to offer a contribution to the psychological comprehension of the history of philosophy. The work is divided into three parts, the first treating of the Grecian philosophy; the second, of the church fathers in the mediæval period; and the third, of modern philosophy prior to Kant.